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We may be permitted to state that the views of our contributors and correspondents do not necessarily reflect the policy of the Wednesday Review.

EDITORIAL NOTES.

One may or may not agree with the policy or politics of the non-brahmin movement, but it is grossly unfair to the non-brahmin delegates who are now in England that they should be refused the privilege of putting their case before the Joint-Committee. We understand that the Committee has intimated that it would not take in the evidence of the non-brahmin delegates on the curious plea that there should be some limit to the inquiry. All things must certainly come to an end including the Joint-Committee's enquiry. But it is pertinent to inquire why the Committee should think that the limit has been reached just when delegates who have no great admiration for Mr. Montagu's Bill desire to give evidence. We can see Mr. Montagu's hand in it. He is evidently anxious that what we may call the other side of the shield should not be exposed to the gaze of his creation, the Joint-Committee. He has manœuvred to let in a surfeit of evidence in favor of his bill and he naturally shies at any evidence which may not be in praise of it or which is likely to strike a discordant note and open the eyes of the Committee to the truth about India which has been obscured by half-truths and illusions conjured up by the Secretary of State for the delectation of the Joint Committee. The non-brahmins were taken to task by the Southborough Committee for refusing to give evidence before it and now when they have sent delegates to England at much expense they are refused a hearing by the Joint-Committee. They may have a good case or not, but in all fairness they must be given a hearing lest judgment should go against them by default. We shall only say that the decision of the Committee is outrageous and Parliament and the British public must be made aware of the questionable manœuvres of the Secretary of State to keep off any evidence which may not be in fulsome praise of his bill. The Joint-Committee has not been impartial and the recommendations which it may make can only be one-sided, unfair and unreliable.

The Joint-Committee must be in a pretty fix now. The Bengal Chamber of Commerce has telegraphed to its representatives in England to apply to Lord Selborne to allow them to give evidence on behalf of the Chamber. Will the Committee have the temerity to say that there should be a limit to the enquiry and it cannot allow further evidence? After it has refused to hear the non-brahmin delegates, it cannot consistently allow the representatives of the Bengal Chamber to give evidence. If the Committee refused to hear them it will be going against the plighted word of the Viceroy and the Secretary of

State that the British commercial interests will not be allowed to be sacrificed for any political experiment and they will be given every facility to represent their case to Parliament. It would appear that the Bengal Chamber requested the Viceroy to arrange for the oral evidence of its representatives being taken before the Joint-Committee. The Government of India conveyed the request to the Secretary of State who has informed in reply that the selection of witnesses rested with the Joint-Committee. That is a clever way of evading the request. Will the Secretary of State say that he has had no part in the selection of witnesses? Even if he had nothing to do with it should be not keep his word to the Chamber that he would afford all facility for the representation of commercial interests before Parliament? If the Bengal Chamber of Commerce should be refused a hearing, the Chambers of Commerce in other parts of India must make common cause with it and force Mr. Montagu to arrange for a due representation of the commercial interests before the Joint-Committee. It would not do to let Mr. Montagu any more domineer over the Committee. He has been suffered too long already to hoodwink the Cabinet and the Parliament into believing that his bill alone would save India from an impending catastrophe and if everything is not done as he dictated that catastrophe will happen. We trust the Bengal Chamber of Commerce will do whatever is possible to explode the Montagu Myth and let Parliament know the truth about India.

We wish Reuter would not be quite so brief in cabling the evidence before the Joint-Committee of such well-known Anglo-Indian administrators as Sir Alexander Cardew. Sir Alexander may not be a *persona grata* with Mr. Montagu, nor for that matter any member of Lord Pentland's Government, for the reason that it was Lord Pentland's Government who mercilessly exposed the political horse-play of Mr. Montagu. They manfully stood the artful methods of the Secretary of State and refused to extol a report which as the *Times* has correctly described it, contains a lot of dangerous nonsense. From the way in which Reuter has been cabling to India information of the doings of Mr. Montagu, we have a suspicion that the agency is adopting a partisan attitude in the matter and we are not shown as much of the other side of the picture as we are entitled to. The other day it referred to a witness before the Joint-Committee as one describing himself to be a representative of the non-brahmins. Does that mean that the Reuter's agency in London has satisfied itself that the other witnesses who happen to be servile supporters of Mr. Montagu's bill are what they have represented themselves to be? So that, we are not unfair to Reuter in saying that his agents are not quite impartial in their estimate of the witnesses before the Joint-Committee and in sending out information as to the doings of the various deputations. Reuter has merely condescended to tell us that Sir Alexander Cardew said that he did not think Mr. Montagu's bill would produce tranquility in India. He must have stated his reasons why, which Reuter has discreetly omitted. Sir Alexander Cardew would have easily shown the utter impracticability of the diarchy on which Mr. Montagu has so ignorantly set his heart, and also the danger of foisting on a people political institutions for which conditions are almost wholly lacking in India. Sir Alexander is not an opportunist politician who will care to give evidence on the reform bill with one eye to the gallery. He has considerable experience of India and can speak of the country with first-hand knowledge. It is evidence from men who know what they are speaking of that must weigh with Parliament and not the sentimental wobble of those who want to be well with the Indian extremists and their friends in England.

We refer at some length in our leading article to Dr. Sadler's evidence before the Joint-Committee. As might be expected Dr. Sadler confined himself to the educational side of the Indian problem. One remark of his deserves to be emphasised. He said that a great effort should be made to educate the village community as a whole. That is going to the very root of the matter. There is little use in merely admitting that the village is the unit of administration of India and the affairs of each village must be under the direction of a panchayat. But the panchayat or any other system of village administration will succeed only if the villager is educated enough to take care of himself and ceases to be a victim to leeches of sorts. The improvement of the village will proceed at a more rapid pace only if rural education is taken in hand as an urgent problem whose solution cannot be long delayed. There should be a school for every considerable village or group of small villages, with a curriculum of studies which will fit the children for their vocation in life. The Indian village community is largely agricultural and the education given in the village school must be such as will stimulate an interest in scientific agriculture and help in gradually weeding out the wasteful methods of cultivation which have made the agriculturist's life so precarious and pitiful. Side by side with efforts to improve the sanitation of the village and ameliorate the lot of the villagers generally there should be steady efforts to establish schools even in the remotest villages and bring the blessings of education within the reach of the least of the Indians.

Germany and her sympathisers expected that England and America would fall out on what were

known as President Wilson's fourteen points, especially on the question of the freedom of the seas. The notion still persists that England selfishly controls all the ocean highways, to the exculsion of everybody else and she could not well go into the League of Nations with such a record against her. And they expected America to compel England to foreswear her rights whatever they were, and abdicate her position of supremacy among the maritime nations of the world. We suppose the League of Nations has been formed, but England is still maintaining her supremacy of the seas. During the war, many authorities on the subject tried to remove the misconceptions regarding England's position as a maritime Power. Anglo-American relations have if possible been strengthened by the Peace Treaty, much to the chagrin of the croakers. Mr. John Walter, the chief proprietor of the *Times*, in his speech at the complimentary dinner given to Mr. Curtis of Philadelphia at the Printing House Square referred to this subject at some length, and said that there was daily evidence that there were influences at work on both sides of the Atlantic to prevent the complete union of hearts between England and America, and that mischief makers had a long innings before the war and they were busy at work. In India we have had evidence of attempts to discredit British rule in the eyes of America and secure the countenance of President Wilson for an anti-British campaign. Happily the attempts failed as they were bound to and Dr. Wilson took absolutely no notice of them. But from what Mr. Walter said at the banquet, it would appear that mischief makers are still plotting to bring about a rupture between the two countries. Mr. Curtis referring to the subject in his speech admitted that there used to be considerable prejudice in America against Englishmen for the reason that they did not see the best types. Mr. Curtis explained that the intelligent class of Englishmen, quiet and unobtrusive, were not heard of in America and the class that came to America were those who came there for ulterior purposes. But that feeling of prejudice has entirely changed and Mr. Curtis gave it as his personal experience that the present feeling was that the English and Americans were one, that they were Allies in the war fighting for the same ideals. This feeling of kinship will go a long way to smoothen difficulties and misunderstandings and disappoint in that measure those who have been endeavouring to stir up strife between them.

The late Dr. Nair's letter to the London *Daily Telegraph* on political movements in India deserves to be widely read. We would commend it to those who wish to know something of the genesis of the reform scheme and its later developments. From the very first Mr. Montagu and Lord Chelmsford were captivated by Mr. Curtis's scheme, but they have gone further in their report than Mr. Curtis ever wanted them to go. Dr. Nair points out that Mr. Montagu along with Lord Chelmsford achieved a remarkable political triumph when he camouflaged Mr. Curtis's diarchical system and presented it to an astonished world as a scheme for political construction in India. Dr. Nair might have added, as the acme of political sagacity or rather expediency which may explain more correctly why Mr. Montagu is so anxious to change our administrative system. The initial trouble was to get somebody to praise his scheme. And Mr. Montagu overcame it and 'in a few months' Dr. Nair says 'with extraordinary industry, tact and persuasiveness Mr. Montagu did succeed in manufacturing a political party in India which though not in ecstacies over this scheme of reform, at all events consented to tolerate it.' That is a fair account of the support which Mr. Montagu has been able to canvass for his bill. Again Dr. Nair's analysis of the so-called Moderates whom Mr. Montagu is out to placate, is quite correct. "At the present moment," says Dr. Nair "there are many moderates in London, some of them have been Extremist leaders in their time, others have been colourless politicians." We dare say there are other varieties which make up the Montagu following. If Parliament should be told the antecedents of these pseudo-moderates, it will wonder, if these be the makers of future India.

The *Indian Social Reformer* writes,-The *Amrita Bazar Patrika* belabours Lord Sinha for condemning at a London meeting the purdah system and declaring that Indians must change their ideas with regard to women. The *Patrika* which is notorious for its reactionary views on social matters it opposed the Age of Consent Bill in Lord Lansdowne's time and has since consistently taken every opportunity to oppose and discredit social reform–accuses Lord Sinha of utter ignorance of Indian life. But it does not stop there. It institutes a comparison between Indian and European ideas of women, much, of course, to the disadvantage of the latter. In the opinion of the *Patrika*, "the fundamental idea in regard to women in English and European culture generally with the exception of Italy–where woman, the Mother, was worshipped as the Madonna–is that she is either already somebody's wife or will become so. The outlook is essentially sensual." In India, as in Italy the woman according to the *Patrika* is worshipped as mother and, impliedly, not thought of as wife. Assuming that the *Patrika* is right in its distinction, we do not see why motherhood should be spiritual while the only way to it is not. Every mother is a wife. If it is such a gross thing to be a wife, it cannot be such a transcendental thing to be a mother. And as regards the worship of the Madonna being any proof that Italy, unlike the rest of Europe, does not think of woman from the sexual point of view.

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INDIA AND WESTERN STUDIES.

In his evidence before the Joint-Committee Sir Michael Sadler stated that the enthusiasm formerly manifested for western studies had considerably calmed down in India The statement is not exactly true. Perhaps, if Dr. Sadler's acquaintance with India has been long enough and intimate enough, he would have made a different statement. The fact is, enthusiasm for Western studies has not only not calmed down but it is distinctly on the increase It may be that it is not as undiscriminating as in the days of Keshab Chundersen when owing to the novelty of western literature, there was a tendency in those who came under its vivifying influence for the first time, to decry everything Indian and extol everything European. But thanks to the steadying effects of the same literature a more correct tendency is manifesting itself. But that does not mean that enthusiasm for western studies is waning. The very fact that an increasing nnmber of Indian students are seeking admission every year into one or another of the seats of learning in England, so much so that the Government have thought it necessary to warn them against likely disappointment, sufficiently controverts Dr. Sadler's observation. In the fifties and the sixties of the last century when western literature and thought was first introduced to India, the fascination for it was naturally so great that the intellectual Indian swore by it to the exclusion of the literatures of his own country. He even considered it *infra dig* to speak to his neighbour in the vernacular. He thought in English, so to say, and even copied as far as he could the dress and deportment of the Englishman. He was ashamed to own himself a Hindu and surreptiously removed his caste mark when he had to meet a European. He airily apologised to his friends that he had to tolerate religious festivals in his house just to please the ladies, thought he had no faith in their need or efficacy. All that was natural enough. The unsettled condition of the country before the advent of the British had deadened the Indian intellect, and when western culture breathed life into it, the response was passionate and sweeping. It did not pause to inquire if there was anything in the literature of its own country to satisfy its cravings and if Indian culture was barren of all stimulating effect. The first conversions of English-educated Indians to Christianity were largely due to an unquestioning faith in the supremacy of western literature and everything it represented. K. M Banerji, Gopinath Nundy and their contemporaries were swayed by some such faith when they preferred Christianity to the religion of their land. Their successors though they did not profess Christianity, were very near becoming converts to it. The religious reform movement under Maharishi Devandranath Tagore and later under Keshab Chundersen owed its inception to it. For about a generation or more, western culture held complete sway over the thoughts and feelings of Indians. English literature was given the first place in the curriculum of studies and the B.A. was looked up to with awe and reverence. With the more rapid spread of education, however, the novelty of it began to wear, and other forces also came into operation which enabled Indians to take a juster view of things Indians. The Theosophical Society under Col. Olcott and Mrs. Besant, and the teachings of Swami Vivekananda, did much towards this end. One may not subscribe to the teachings of Theosophy and allow all that Mrs Besant claims for herself and the Mahatmas, but there is no gainsaying that the Society has helped Indians to perceive the truth and simplicity of their own religions, and to recognise that no one religion contains all the truth or is inferior or superior to another. Without the mystic trappings of the Theosophical creed, Swami Vivekananda tried to impress upon foreigners the sublime truths contained in the religion of the Vedas. He set up no tabernacle or school of thought. He merely carried the message of Hinduism to America and elsewhere, and incidentally strengthened the tendency among his fellow-countrymen to appreciate their literature, religion and civilization. The political activities of the last decade have exerted a like influence. It is, therefore, not correct to say that enthusiam for western studies has declined. If anything, there is a quieter and more discriminating appreciation of all that western literature and thought has done for the intellectual and moral awakening of India and what it can do combined with a proper understanding of the indigenous culture. As we have said, Indian young men go to Europe for purposes of study in greater numbers than fomerly. On the political side the desire is to graft on India institutions which have worked for the supremacy of Great Britain. We have had to write at this length on Dr. Sadler's observation as it is likely to be misinterpreted by those who pose as friends of India. It will be construed as showing that the old attachment to England is dwindling and is giving place to a spirit of antagonism to Britain. We dare say Dr. Sadler did not mean anything like it, but his words will be misinterpreted as showing that India is no longer loyal to England but is waiting for the earliest opportunity to be freed of her control.

WORLD RESPONSIBLE GOVERNMENT.

By "Workman".

Commenting on The Peace Terms, 'The Round Table' for June says:—There are two strains in the Peace and the greatness of its nature is mainly due to the first:—

(I) The force of the Idealism which seeks to found a new and saner Europe.

(2) The other force looks less to the future than the present and the past. It is a compound of anger and fear.

Anger and fear are world Powers which have their uses; but also their useful limits. St. Paul writing to the Ephesians interpreting the lessons of Jesus on Personal Responsibility for righteous and pure conduct, cautioned them against judgment in excessive anger against the sinner. He said:—"By ye angry, but sin not; let the sun not go down on your wrath: Neither give place to the Devil". Here be divine counsels that Indians unacquainted with the Bible may realise through their own Religions, but can all the more cherish them when they understand them to underlie the controlled diplomacy of the statesmen hoping to reconstruct Europe and to direct the world's work through the Reforms of systems in contemplation.

There is no Religion that does not teach Fear of the Supreme Power overruling our ignorance and exacting compensations for damages. There is also great fear of the power of Evil. In showing how this Evil worked, Jesus assured the world it need not 'be afraid' if it only belived what he said.

The Psychologists and true Physicians tell us that fear is a potent origin of disease. It exhausts the battery of our reserve magnetisn with appalling rapidity, and if not checked by the will and the understanding, leads to the sickness and insanity which the madman thinks can be cured by running amuk.

The Statesman and even the General who fears nothing is hardly to be trusted to command. But in a disastrous confusion there is much to be feared, and to foresee where confusion is likely to occur is the principal function of scientists and Statesmen; who cannot act without providing systems and organisations, and being trusted and loyally followed by the masses they lead. Now systems and organisations are in the workman's province, but the design for them must be on sound principles.

The Idealism by which Humanity seeks new foundations for the mass work and government is that which springs from the Heart, but this being so, gives rise to 'Fear' at the very start in the mind of the workman be he statesmen or Kuli because no two person's Ideals of things of beauty take the same Divine Form.

In the confusion following the disorganisations caused by the war we here in India, where by God's grace the atmosphere is comparatively calm, are observing the masses following the leads to which by the force of circumstances they are attracted, not necessarily by their will, but simply to get the means of subsistence.

The leaders in such circumstances find themselves in positions to assert Principles justifying their commands; based on high Ideals no doubt; but some of them entirely impractible as forming part of any system of World-Government intended to exclude inhumanity, immorality, war, and unnecessary destruction.

To fix Responsibility is the Key note of the world Reforms of systems in contemplation. If it means anything, it applies equally to the individual and all Governments. But responsibility for what? Evidently for the part taken in the world's work and government in '*The great Co-operation*' of peoples for their joint maintenance and social development.

To define the work to be done by each State and the way it is to be organised is evidently a responsibility of Local Governments. But International work and business either for protecting all States or for purposes of trade is a responsibility of all Nations in concert; the League is to be charged with this. To found a new Europe is necessary as the first means of preserving its power of competition with the United States in the Econmic sphere of work. Other large Federations will spring up to enter the field of competition, by protective Tariffs and highly concentrated 'Works Management'.

Industrial Labour concentrated in large masses to work Machinery and Factories in competition with one another, finds the strain excessive. The work distributed amongst many Responsible States with power to protect their Industries first, before they offer surplus production in the world's markets will lessen the strain and disperse populations; making States self-supporting, and encouraging Agricultural development. All classes are concerned in this, and the way their States are developed and governed.

The war has so disturbed all classes that there is necessity for each, whether Industrial, agricultural, Social or otherwise, to 'Associate' and get in touch with their governments for domestic work and conducting Foreign relations.

It is satisfactory therefore that this is being done; and that the Landed Aristocracy of India are associating to take up Responsibility. In the *Zemindars & Progress* for January edited by Rao Sahib S. M. Raja Ram Rao we have splendid expositions of policy that can be applied at once by the Hereditary owners of Estates, that in the Madras Presidency alone over an area of $27\frac{1}{2}$ million acres, with a population of $8\frac{1}{2}$ millions. That these nobility should be merged in a proportional Electorate of their own dependents possessing

no education for public responsibility, is naturally a source of anxiety and fear; especially when the landed aristocracy in Europe have separate collective Representation and joint responsibility with the Monarchy and popular Assemblies.

The desire for educating the masses is natural. But to organise for submerging all the upper classes under the lower is to mar the efficiency of reforms, and efface a class from power in which the mass has confidence, and can confide responsibility for the great Policies which make a State and a Nation respected and trusted in matters of Domestic and Foreign Relations.

There is no pleasure like that of having a friend who knows better than ourselves. Society is attracted to such friends and is drawn to centres of culture and Learning; and would lose much happiness in any state where there were no upper classes and their skill in governing to depend on.

'Caste as a Factor in Indian Reform, has been ably treated by the Rev. John A. Sharrock M. A. S. P. G. (retd) in the *Asiatic Reviw* for July. He shows caste is an Herditary institution, affording the most useful organisation for spreading Education on the responsibility of the Caste Organisation and affords Government as it has existed in India for thousands of years the recognised means of approaching the various denominations for work of all kinds, and for Caste leaders everywhere to address and advise the Government.

TOPICS FROM PERIODICALS.

MULTIPLICITY AND THE SOCIAL ORDER.

The following is extracted from an article contributed by Mr. J. Lowenberg to the *Harvard Theological Review.*

The issues of philosophy are too grave for facile theories. So are the issues of the war. The war is a struggle of general ideas of which there are exponents in every nation and some of which come to predominate now in this, now in that country. Racial and national conflicts themselves may be interpreted in terms of a deeper opposition. There are after all but a few fundamental problems, towards which there are but a limited number of ultimate attitudes. One such problem, of which the war of nations is only one instance, is the problem of multiplicity. And this problem is as general as it is fundamental. It is everywhere forced upon us. We have but to open our eyes to see it reflected in a thousand shapes. Nature with its manifoldness exhibits it; the inner life with its diversity of moods, passions, and motives discloses it; the social order with its variety of institutions, forces, laws, interests, and claims bares it; the world with its many lands, races, nations, states, cultures, and creeds displays it. The world is everywhere multiple and diverse. This is the universal situation. And it is this situation which creates our significant problems, practical as well as theoretical. The problem of individual ethics is the problem of choice. In a world in which there is possible but one course of action, no moral perplexity can exist. There is a problem of social morality because there are many of us. Were there but one individual, no social questions would arise. And in a world made up of one nation only, there would be no international disputes. The problems of science have meaning because many and various and complex phenomena call for interpretation. Without a multiplicity and diversity of facts to reduce to law and order, science itself would evaporate. And philosophy—what is it but an effort to reconstruct the meaning of a world in which many antitheses and contradictions seem to prevail? The work of philosophy consists in formulating the many problems of life and of reality and in appraising the validity of opposed solutions.

Again:

Is the State logically prior to Law, or is Law logically prior to the State? Is the will of the State ultimate, or is there an authority, legal or moral, which ranks superior to the will of the State? Is or is not the State capable of criminal acts? These questions cannot be answered without determining the character and the reality of the State. As a mere collection of detached individuals it is irresponsible; as a mystic being existing as a sort of Platonic Idea, the State transcends the moral judgments which bind human individuals; as a "fictitious" or "symbolic" or "hieroglyphic" personality which is and is not an individual, the State again eludes responsibility. Truly romantic is the "double evalution" of the group. As *Persona ficta* the State has all the privileges with none of the responsibilities of a person. But if the State is neither a collective name, nor a transcendent idea, nor a fiction or symbol, but a person in the ethical sense, or an organized individuality, as Plato conceived his Republic, then the State can sin as do individuals, and is subject to the same moral restrictions as are its individual members.

WHAT HAS JAPAN DONE IN THE WAR.

Under the above caption there appears an article in the *London Daily Telegraph.*

We ask nothing for Japan but those things which appear to us just and equitable, and of the justice and equity of which we may be able to convince not only the respresentatives of the nations in the Peace Conference, but the people of the countries they represent. We have no demands to make; we merely advance certain matters for the same consideration by other nations as we have ourselves given to them in the light of our own position and the future of the Far East. It may be necessary to go back through the history of some years in order that we may arrive at what we regard as a fair and equitable conclusion.

After detailing *in extenso* all that has been done by the Japanese in helping in the maintenance of peace and order in central Asia and in the Far East since 1905 up to the end of the War just closed which began in 1914, the Baron concludes with the following words:

The question has been asked, 'What has Japan done in this war?' I answer only by saying that Japan has done her best. It is perhaps not unseemly to state that her fleets in the Pacific and Indian oceans and in the Mediterranean traversed over 1,200,000 miles in the work of protecting transports and merchant vessels from the submarines, and we escorted three quarters of a million men rushing to the aid of France and Britain. Japan's geographical position, her resources, and the fact that the Pacific Ocean was freed of the menace which has threatened the freedom of other seas, enabled us to provide considerable quantities of war supplies and materials to Russia. to England and to France, and including loans to Russia, the money expenditure has been a very considerable item in the budget of Japan. But these are small matters in comparison with the magnificent sacrifices of our western allies. The government and the people of Japan have been the loyal allies of Great Britain and France and the friends of Russia and of the United States. It is not for me here to enter into a relation of what we have done in detail. It is sufficient to say that what has been given or spent and what has been lost in the cause for which the allies have fought and won have been contributed in a spirit of loyalty and sympathy, and that we are here now to assist in the work of building barricades against war and in forging links of friendship and understanding between the nations of the East and of the West.

A WAY OUT OF INDIA.

Under the above caption there appears an article in the July number of the *Asiatic Review* in the course of which the writer observes:—

Men of the Western Islands have long laboured to teach the Youth of India to use the political voice and to make repeated demand for self-government and we needs must listen now for Reform is long overdue and (as Sir Bampfylde Fuller declares) "a democracy cannot expect to permanently dominate an alien Empire." But the 'Montford' proposals and the provisions in the Bill now before Parliament are so complicated, so confusing, and so elaborate that it is to be feared that the existing administrative machinery in India will never be able to perfect them or use them within reasonable time or in a satisfactory manner.

Thus a deadlock—or undue delay—is most certain to arise. The question, therefore, is—cannot Some way out of the difficulty be found? Those who know Native States think it can and it seems clear. "The federal way adumbrated by the Aga Khan, is perhaps the best. His Highness has declared that "the problem of s Free India within the Empire can only be solved by a Federalism."

Now it is asserted that certain Indian Principalities are admirably administered both to the satisfaction of the "politically-minded" classes and to the gratification of the masses of the people—and it is constantly proclaimed in the Native Press that the Rulers of these States have been able to give their subjects all the reform they desire—and many Rulers, like the Thakur Sahib of Limbdi, have protested that they are quite prepared to adopt in their states the particular changes and reforms proposed by Mr. Montagu and Lord Chelmsford for British India! Why not then extend the system of Indian Principalities throughout India? and permit Indian Administrators to carry out the proposed reforms on Indian lines in their own chies" on "Montford" principles in the various Provinces of India.

It may be recalled that the Aga Khan has proposed that India should be divided into eight Major Provinces roughly equal in area—and each capable of developing a National Government and that Indians should preside over these Provinces side by side with Englishmen and that in certain cases Ruling Princes, of proved administrative ability should be invited to leave their own territory for five years for the greater field of a provincial administration.

His Highness very justly holds that no Federal scheme of India would be complete which did not take into account Native States,, for it is not too much to say that "the Indian Princes are the bulwarks of the Imperial connection—and of late years some of the best-known Princes have been cherishing the ideal of a constitutional and parliamentary basis for their administrators" These Things being so—why not simplify and facilitate the introduction of the desired reforms into India by converting the Major Provinces into Indian Principalities under the control of constitutional chiefs? *The Bill now before Parliament should certainly contain a cluase or clauses enabling this to be done.* Such a change would be welcomed by the masses of the Indian populations out of whose life the dulness and sombreness of British administration and English unsympathetic restrictions have taken so much of the light and colour and pomp and pageantry which their souls love.

It is all very well to say airily—"the day of Autocracy or Benevolent Absolutism is dead." This is certainly not true in the East—but, even if it were, it is not proposed te raise the dead or revive the dust. All that is proposed is to set up Limited Monarchies in India—and allow the peoples to work out their own salvation in *their* own way and so shift the "white man's burden" which has certainly grown too heavy for the white

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KEEP IT HANDY.

Immediate relief is necessary in attacks of diarrhoea. Chamberlain's Colic and Diarrhoea Remedy should always be on hand. For sale by all Chemists and Storekeepers

staff in the India of to-day. A system of Provincial Parliaments in the Principalities with a Federal Parliament at Delhi would probably work satisfactorily.

It has been held that some of the leading Cities in India could not well be included in Provincial Principalities and that they, like Hamburg and some other great continental cities, should be allowed to manage their own affairs. There is much truth in this contention and such Cities could easily be constituted "Free Cities,"—and ultimately a League of such Cities might be established from Baghdad to Rangoon and included in the "Southern Asiatic Federation" foreseen by the Aga Khan. In the Peace Treaty now under discussion at Paris the constitution of "Free Cities" is being recognised and provided for—and in resettling India on Indian lines no great difficulty need be experienced in providing that great Indian Cities like Bombay, etc.. should manage their own affairs independently of outside control very much as they practically do now.

At any rate the proposal to create Indian Principalities pledged to the adoption of the 'Montford' reforms—and the suggested recognition of Free Cities wherever advisable may be taken as indicating a possible way out of the diarchic labyrinthine maze in which Moderates and Extremits and well-wishers of India find themselves more or less lost and bewildered at the present moment.

Comments on the above would be quite superfluous.

INDUSTRIAL NOTES FROM THE UNITED STATES.

A Keyboard Machine for Sorting Letters.

We take the following interesting extract from an article contributed to the July number of the *Mysore Economic Journal* by Mr. T. Alfred Marks. The writer in the course of his article refers :— There has recently been developed and is now in use in the New York and Chicago post offices a machine which, both in its manner of working and in its achievements, is to the business of letter distribution what the linotype is to the setting of type.

The operator sits at his keybord, the letters flit in single file across his range of vision, he catches the post office or address on each passing envelope, strikes the proper key, and the machine attends to all the details of conveying that particular letter to the appropriate compartment, where it joins other letters having the same destination or routing

In addition to the rank of comparments into which the letters are to be distributed, the machine consists of two essential parts—the key-board, and the erect carriers attached in a long series to the endless conveyor-belt that passes over these compartments and back again under them. Each carrier has a row of triggers along the bottom, at the upper edge of each compartment stands a tripping mechanism. This mechanism occupies a different position on each compartment, while all the separate triggers on each carrier are independently adjustable. The letter drops out of the carrier only when all the triggers which have been set are tripped, and of course it is possible to set the triggers on any carrier so that they will be tripped at a given compartment and at that compartment only.

This indicates clearly the general *modus operandi* of the machine. Just as every key of a typewriter is connected alike with the space bar and with its own particular type bar so that each stroke performs the general operation of spacing and the specialized one of printing, so in this machine each key is connected with the general mechanism for sliding the letter over into the carrier which happens to be standing opposite the board, and also with its own particular apparatus for setting the triggers upon that carrier to the particular combination that pertains to that key and to its corresponding compartment.

Once inserted in its carrier and the triggers on the latter properly set, the letter proceeds by jerks as each subsequent key is struck. It passes without recognition all the wrong compartments, but as it reaches the right one, for which the triggers holding it in place are set, it is released by the tripping of those triggers, and falls out and down into the compartment.

In the machine each carrier has four triggers, each capable of assuming four different positions, making possible sixty four different combinations, and hence as many different sortings. Plainly, however, the principle is susceptible of infinite extension, both by increasing the number of triggers and positions which each can take. The same mechanism on the compartment's edge that trips the triggers restores them, after the letter has been droped out, to the normal position in which they must be found by the setting apparatus as they pass the key-board on their next round. The machine is thirty feet long. Of course, the power for operating it is furnished by electric current ; the pressing of the key in each case simply closes the circuit, as in the electric adding machine or typewriter. While so far it is used only on letter mail, it is planned eventually to construct machines for use in sorting newspapers and parcels.

The Autoplane—A Limousine for Land and Air.

A luxurious limousine with a highly-finished body and with its three occupants sitting in elaborately and comfortably upholstered seats, dashing along a road or even over a field at the rate of 45 miles an hour, and then, with a slight increase of speed, taking to the air by virtue of its short wings and soon reaching a speed of 65 miles an hour and showing all the case of maneuvring which belongs to the modern airplane—all this would seem to be a description of the perfected aerial bus or autoplane of a decade hence. Yet it is the delineation of the autopiane which was ex-

hibited at the recent Pan-American Aeronautic Exposition held in New York, and which, from the popular standpoint at least, might well be regarded as the big surprise of the occasion.

The autoplane has been designed by Glenn H. Curtiss and his engineers, and is undoubtedly the first attempt ever made to combine automobile engineering with aerial practice in order to develop a vehicle for practical and fashionable use. The machine is a modified triplane, with the planes slightly staggered. The two upper planes have a span of 40 feet 6 inches, while the bottom plane is 23 feet 4 inches; and the chord of the former is 48 inches, and that of the latter is 42 inches. A gap of 39 inches is left between the planes, and the stagger is 11 inches. The all-over height is 10 feet, length 27 feet, and the possible load 710 pounds.

The body of the autoplane is of aluminum, while the windows are of celluloid. The interior, with its elaborate upholsteries and tapestries, compares favourably with that of the high-priced limousine; so, with the single exception of a slight reduction in size, the appointments leave nothing to be desired.

The body has been somewhat streamlined in order to reduce the head resistance, and if anything this adds to its smart apperance.

The power plant—a 100-horsepower, eight cylinder motor—if placed under the hood in front of the autoplane, following usual automobile practice, and the shaft is extended to the rear of the body where the power is transmitted by a chain-drive to the fourbladed propeller located on a line with the top of the body. The circular radiator, which provides water cooling for the engine, is placed in front of the hood and adds greatly to the automobile-like apperance of the machine. Still another feature in this direction is the thermometer cap of the radiator and the starting crank.

The autoplane travels over the ground much in the same manner as the conventional motor car, and can be steered by means of the front wheels which are equipped with the usual steering mechanism. The front wheels move in unison with the aerial rudder; and all four are sprung on concealed rubber shock absorbers, which adds to the running qualities of the machine during land travel and alighting. Despite its apparent bullkiness, the autoplane has been demonstrated to be quite practical for the purpose intended.

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SELECTIONS.

WAGNER AND OCCULTISM

We take the following article contributed to the August Number of the *Occult Review* (London) by Mr. Herbert Adams:—The greatest of all themes for the contemplation of those who are ardently seeking the Inner Light, is undoubtedly the life of renunciation. This is the fundamental tone in the grand harmony of all the great religions of men. In the East and in the West, on the lips of prophet, poet, mystic and sage, it finds unending expression. Is it then surprising that this divine chord sounding through the centuries from the highest heaven should awaken a sympathetic response in the lofty soul of the illustrious tone poet, Wagner?

I have been reading his letters to Mathilde Wesendonck; and while so doing I have been a silent but not unmoved spectator of the struggles of a great soul passing beyond the boundaries of art and entering the greater world of occultism. I have come to the conclusien that Wagner whether he knew it or not, was a candidate for initiation. Inner suffering and sacrificial love inspired this remarkable book of confessions, and the sublime doctrine of renunciation expounded in it gives it an occult value. The supreme aim of the student on the occult path is to *give light*—Wagner does that, and pre-eminently. The minor personal aims which absorb the minds of the majority must be completely laid aside by him who aspires to become a teacher of men. Such a condition, however. is only possible for those who have arrived at a certain maturity of soul. Wagner had attained to that condition.

I intend to quote from these letters certain passages which clearly show that, master artist in music as Wagner was, art alone could not satisfy him; that he was conscious of a great antagonism between art and the calm, spiritual, contemplative state which, through deep study of the Eastern teachings, he knew was the secret of the greatness of Buddha. "Surely," he writes, "the glorious Buddha was right when he sternly prohibited art. Who can feel more distinctly than I, that it is this abominable art which for ever gives me back to the torment of life and all the contradictions of existence? Were this strange gift not within me, this strong predominance of plastic phantasy, clear insight might make me obey my heart's dictate, and—turn into a saint.

Oh, if ye foolish men of learning but understood the great love-brimming Buddha, ye would marvel at the depth of insight which showed him the exercise of art as the most certain of all pathways from salvation!"

It will surely come as a revelation to many that Wagner was a disciple of Buddha! Yet here, in his own words, is the notable confession. He is

seeking the light, desiring that spiritual peace which "abominable art" cannot give; in a moment of vision he is conscious of the life of ineffable love for which his heart craves; and then, overflowing with ecstatic joyousness, his vision finds rapturous expression as it blends with the marvellous "depth of insight" of the "love-brimming Buddha."

For Wagner there existed an antagonism between art and occultism. Is there in reality any antagonism? Art ransacks the whole world with quickened pulse and gleaming eyes, and claims all the living wealth of nature as its own. The silent stars, growing faint at the dawn of day, the still trees reflected by evening light in a woodland mirror, the joyous melodies of God's assembled choristers at the grand festival of spring, the everlasting thunder of gigantic breakers on the solitary seashore;—these, and every other marvel in nature, it clasps in its burning grip and remodelling them all with a magical skill, echoes them back to an astonished world in painting, poem and symphony. Occultism confronts the world with calm, steady eyes, but its gaze is beyond. Its hands are not cold, but the fever has left them. It has glimpsed a light beyond the hills and felt a joy from within the veil which beggar description. It loves nature with a most holy love, but during its quest of ages it has come face to face with the "love-brimming Buddha" and the compassionate Christ, and henceforth the face of nature and the face of man have a new significance. Wagner, looking long and adoringly at the glorious Buddha had perhaps unconsciously, stepped across the sacred border which divides the two worlds,—then art became "abominable."

In Wagner's soul, at the time he wrote these lines on Buddha and art, a drama was proceeding which no art could adequately express. Every advanced occult student has experienced that awful transitional stage of evolution, when he is passing from the sight of man into the still presence of God. That ordeal is a test for the strongest soul. Wagner passed through it; constituted as he was, for him there was no alternative. He had reached that degree of inner unfoldment where this supreme trial of the soul became the very next step of advancement; and he took it. It was a struggle well-nigh unto death. He has told us something of it in these words: "Last night when I drew my hand back from the rail of the balcony, it was not my art that withheld me! In that terrible instant there showed itself to me with well-nigh visual distinctness my life's true axis, round which my resolution whirled from death to new existence."

Here was a man too excellent and noble to be lost to the world. In that moment of agony the vision of the very heart of divine love opened to him; it revealed him to himself in the clear light of divinity, and he returned to finish his work.

The significance of the conception expressed in the following citation will only be fully appreciated by those who are familiar with the processes of interior unfoldment. "There must be some indescribable inner sense, which is altogether clear and active only when the outward-facing senses are as if a-dream. When I strictly neither see nor hear distinctly any longer, this sense is at its keenest, and shows its function as creativa calm: I can call it by no other name. Whether this calm is all one with that plastic repose which you mean I cannot say; merely I know that this calm of mine works from within to without; with it I am at the world's centre."

And with what affecting pathos he writes of fellow-suffering. He confesses to an instinctive dislike of the rich, and proceeds: "With studied aim they hold at arm's length whatever might bewray to their dormant fellow-feeling that misery whereon all their wished-for ease is based; and that alone divides me from them by a whole world I have searched my heart and found that I am drawn with sympathetic urgency towards that other side, and nothing seriously touches me save in so far as it awakens my fellow-feeling—that is, fellow-suffering. This compassion I recognize as the strongest feature in my moral being, and presumably it also is the wellspring of my art." Wagner here touches the very summit of the spiritual life. Humanity's pain is his pain.

He had diligently searched, too, for a knowledge which would give a satisfactory reason for, and ultimately reconcile him to, the manifest and disturbing inequalities among men. He found the solution in the doctrine of reincarnation. "Only the profound hypothesis of reincarnation has been able to show me the consoling point where all converge in the end to an equal height of redemption, after their divers life-careers, running severed but side by side in Time, have met in full intelligence beyond it." Surely we must recognize at last that Wagner is our brother!

My last citation is one which a man of Wagner's temperament would only write fo his dearest friend, to one whom he knew really understood him. "So I pour my hearth out much less freely, also, reflecting that I'm not the man for understanding through my actions, and hoping that something at least of my works will meet with understanding some fine day. Yet I may tell you this much: my sense of purity alone confers on me this power. I feel myself pure of heart: in my inmost depth I know that I have ever wrought for others only; never for myself; and my perpetual sorrows are my witness."

Wagner had studied well at the feet of Buddha. So deeply engrossed have I been in watching his accent into the "region of white flame," that I have almost forgotten he was a master musician and wrote out a fragment of the universal harmony To me, he is the devoted disciple of the Compassionate One: I leave it to others to speak of his monumental creations. The Spirit of God possessed him, wrote through him, and made the frail mortal tremble at his own productions. Some day, when we have suffered enough, no doubt we shall understand the language of them. But after having

witnessed the passing of this great soul through the cruel tempests of personality into perfect calm at the world's centre, I know that, in the case of Wagner at least, occultism made art sublime and the master of art a revealer of truth.

The Occult Review.

THE ROMANTIC MOVEMENT IN BENGALI LITERATURE

The Bengali genuis in poetry is essentially metaphysial and romantic. Bengali nature is prone to love. From the very dawn of poetry, love has formed the main theme of poets. The age of Chandidas and the Baishnav poets was thoroughly romantic. It was certainly an age lyric outburst. The bare sincerity of their delightful fancies gives these poets an immunity from decay. The portraits drawn by them show the work of highly idealising hands. Their sense of melody, the artless poignancy of their words and the simple pathos of their music are so charming that they "keep children from play and old men from the chimney corner." They form our chief wealth. There genuine merit makes them fit for a place in world-literature. But that spontaneous vein which was their special virtue got stranded in the poets of the 17th and 18th centuries. In them we sadly feel the lack of impulsively betwitching cadences whose warble could be heard no more. The conventional form succeeded. Some of the poets offend by super-abundance and not by poverty. Some are over-languaged. Plain and simple they were but their plainness and simplicity were costly like the plainness and simplicity of the rich. The romantic spirit which lay in abeyance for two centuries dimly manifested itself first in Michel and then in Bankim. Three men almost contemporaneous with one another–Bankim, Hem, and Nobin—had the merit of bringing back Bengali poetry from the sandy deserts of rhetoric. They recovered the three virtues of romanticism simplicity, sensuonsness and passion. Of these three great men, Bankim was a conscious reformer. He offered a stubborn resistance to the existing formalism and thus his earliest novel was tinged with its effects. Gradually he got over the defects due to a hostile spirit and after an interval was again submerged into the position of a teacher of his countrymen and followed a conscious art. Of the three Bankim had the broadest mind open on many sides. Nobin was a poet of exuberance, but he had the saving grace of a fine shaping faculty, and when up-borne by thought, his feeling heightens a passage or a poem, through all its parts to a silvery unison and "raises people to his own level." Hem had that penetrating imagination which is the quality of the poet—an imagination that identifies itself with the object of contemplation, and transcending time and space, rises to an ecstatic mood in which his poetry refines itself and turns inward to selfintrospection.

Hem and Nobin are the lineal descendants of Michel. They were not certainly imitators of Michel for he established no school. The romantic spirit visible in Michel had, with a mighty impetus from Bankim, inspired the writings of Hem and Fobin, "the full-welling fountain-heads of song." Hemchandra was the scion of a respectable Brahmin family and was born at Galita in Hoogly. He was born in affluent circumstances and received a good liberal education, graduating in 1859. About 1866 he became a Bachelor of Law and commenced his practice in the High Court of Judicature at Calcutta, winning a good reputation in the profession and having an extensive practice. In 1890 he was made the senior Government pleader and he died in 1903.

The year 1861 when Hemchandra enrolled himself as a Vakil of the High Court, witnessed the publication of his first poem Chintatarangini. Sorrow was the wakener of his song. The premature death of his friend Babu Srish Chandra Ghosh made him unhappy but when the first effusion of turbulent sorrow had abated, he like Tennyson blinded with tears, began to take heart and brooded over the frailty of human life. The poem is a poetic philosophy of life and death. The crushed feeling of first grief was over. The poet looked upon his dead friend with a calm regret. The elegiac tone pervades throughout. The poem is the off spring of that mood of mind when the edge of severe sorrow is dulled by time and contemplation over the grave, and when grief is chastened by a feeling of submission to the divine will and gives time to see things in their true colour by the light of philosophy. The poet has tried to solve a problem of life. The truly virtuous man, though his path of life is rugged and uneven and lies over prickly moors and thorns and though he is tossed by the tempest of the world, is firm and unmoved, and suffering only for a few years, enjoys enternal, sun shine in a glorious region. Again, his Dashamaahavidyr published in 1882 is a powerful poem but he has not followed the Purans. Here he conceives the universe as premeated with that one undifferenciated divine energy—the primordial principle of the creation of the universe, and freedom from bondage consists understanding at least one phase of the ten-fold existence of the divine Mother. He comprehends the whole universe which passes, one after another, before his vision. In both these poems he has tried to unriddle the mystery of life. He succeeded in the first but failed in the second. The former is plain and unassuming and the lesson, if poems have lessons at all to teach is brought home to the mind of the reader; but the meaning of the

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latter is lost in the obscurity on unbounded and exhuberent display of high-sounding words and expressions, which have been heaped on the deities without any forethought or a sense of their applicabilty.

Between 1868 and 1871 Hem Chandra composed twenty peems, some of which are excellent and all which were published not without alteration, in the *Education Gazette* edited by Bhudev. The poet felt a sort of deep sorrow and was struck with amazement to see millions of his countrymen wallowing in the mire of degradation. His imagination took fire as he remembered the great heroes of Ind of olden times and tried to inspire his countrymen by reminding them of great deels and advising them to emulate their fore-fathers in acts of heroism. Some of his poems were marked by a fervour of nationalism and this led Bhudev to ask him not to write such poems. He regrets, that he has to curb the free flow of his imagination and to circumscribe the freedom of his thought. His Chittabikash was published in 1898. It is a good collection of beautiful poems which, though not connected w th one another with any one central idea, are the transcriptions of thoughts as they rose in the poet's mind at the sight of the beauties of nature. Two poems especially—Look at the fate of that tree now! and What would come to my lot, O Lord—attract our attention. The tree which, when its condition was better, when its branches were loaded with rich foliage and weighed down with fruits, afforded shelter to toil-worn passers-by who took rest under its dark shade from the heat of the burning sun aad to innumerable winged creatures which built their nests in the leafy foliage and reared up their young ones, typifies the poet himself, who in the days of his prosperity was the stay of his dearest and nearest ones, now as helpless as the weary travellers and shelterless as the birds in the time of his poverty and want. These words are painful indeed from the lips of a man fallen on evil days and nothing can be more sad than this picture of the poet. The last years of his blindness have been feelingly described in the other poem. The remembrance of the past joys, of friendship and sweet home, of beautiful sunshine, of clear moon-lit nights and thousand other beautiful sighs of nature is extremely painful to a man now deprived by fate of the blessing of eye-sight. The fond regret for seeing once again the face of the old familiar earth now spread with darkness, for enjoying the beauty of the "human face divine." and " vernal bloom or summer's rose or the sweet approach of even and morn," draws tears to our eyes when feelingly expressed by one whose eyes " roll in vain and find no dawn." Unhappy he was as all blind men are, but his confession that he had no friend or helpers was absolutely unfounded. He exaggerated his miseries most of which were only in his imagination. He staggered under the blow of cruel fate and supposed his blindness to be the mother of all his miseries. MR. HARIPADA GHOSAL, M. A. *in the Indian Review.*

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